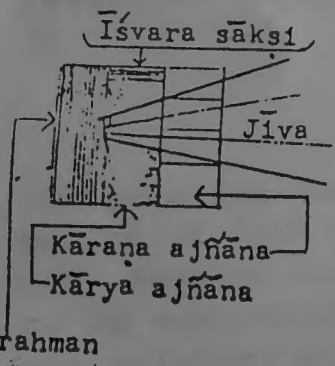
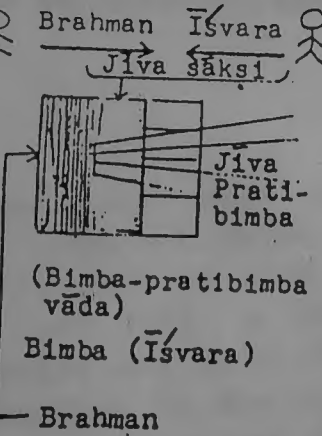
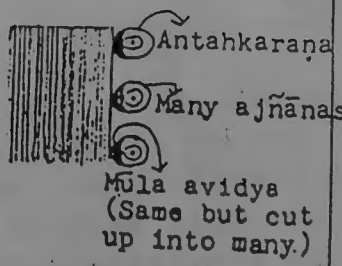


Vartika	Vivarna	Ivvanat-I
<p>1. Avidyā</p> <p>a) Only secondary cause</p> <p>b) Single $\begin{cases} \text{Samasti} \\ \text{Vyasti} \end{cases}$</p> <p>c) Brahman is Āsraya and Viśaya</p>	<p>a) Main cause</p> <p>b) Single</p> <p>c) Brahman is Āsraya and Viśaya</p>	<p>a) Accessory cause</p> <p>b) Manifold</p> <p>c) Jīva is the Āsraya and Brahman is the Viśaya</p>
<p>2. Īśvara</p> <p>a) Īśvara is reflection of Brahman on karaṇajñāna</p> <p>Jīva is reflection of Brahman on kāryajñāna</p> <p>b) This reflection is unlike the original - (Ābhāsa vāda)</p> <p>Therefore Īśvara is different from Brahman.</p>  <p>Īśvara Sākṣi Vāda</p>	<p>a) Īśvara = Brahman regarded as Bimba</p> <p>Only jīvas are pratibimbās</p> <p>b) Reflection is non-different from the original.</p>  <p>Jīva Sākṣi Vāda</p>	<p>c) Īśvara = Brahman</p> <p>Brahman</p> 
<p>3. Realization:</p> <p>through śravaṇa</p>	<p>through śravaṇa</p>	<p>through all the three, especially through nidhidhyāsana</p>